

## Errata

### A Rhetorical Hermeneutics of Danger: Leaks in the Digital Age

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Error: there is an endnote number (459) on page 217 but no corresponding endnote text on page 234.

Correction: insert the following text for endnote 459 on page 234:

Rhetorical hermeneutics can be understood as “a way of reading texts as rhetoric,” (Gross and Keith, 1997) or, alternatively, as “a form of rhetorical cultural studies that takes as its topic specific historical acts of interpretation within their cultural contexts.” (Mailloux, 1991) I use the notion of rhetorical hermeneutics as way to understand how the act of interpretation is deployed by government apparatus to make sense of reality, an understanding closer to Steve Mailloux’s use of the term.

A Rhetorical Hermeneutics of Danger: Leaks in the Digital Age.

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rhetorical construction of the leaker's role juxtaposing an Orwellian world, revealed by these leaks, with the vision of a transparent polity, akin to Habermas' ideal public sphere. Within the gap between these two worlds, the leakers tend to define themselves as something like the *parrhesiastes* of Ancient Greece. Indeed, through their own statements, we see thrown back into political and rhetorical play the ancient concept of *parrhesia* as the courage to speak the truth in the marketplace. Following Foucault's description of the constitutive elements of *parrhesia*, I analyzed how leakers articulate their actions to a necessary truth, to a duty when confronted with government abuse of the public will, and with risk and courage. No better illustration for this discursive articulation exists than Snowden's own choice of Verax—Latin for truth-teller—as the moniker used to protect his identity in his early exchanges with the Washington Post reporter. Like the ancient Greek *parrhesiastes*, leakers juxtapose their action with another type of discourse that conceals, that buttresses an increasingly undemocratic system. The vision of a transparent society built around the public good, reliant on informed citizenry is torn between something akin to state silence and “principled leaks” as acts of civic courage enacted out of democratic duty.

What links all these investigations together, apart from their common theme of unauthorized disclosure, is sketching the contours of a rhetorical hermeneutics<sup>459</sup> of dangerousness. A Foucauldian rhetoric is less of a rhetorical hermeneutics to uncover the power of discourse as it is a way to investigate how a rhetorical hermeneutics is put into operation by an apparatus to uncover problems and threats. This argument falls under the label “materialist rhetoric” by focusing, as Greene argues, “on how rhetorical practices

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- <sup>439</sup> Ibid., 55-56.
- <sup>440</sup> Markovits, *The Politics of Sincerity*, 66.
- <sup>441</sup> Ibid., 65-66.
- <sup>442</sup> Ballot, "Free Speech," 234.
- <sup>443</sup> Greenwald and Gallagher, "Snowden Documents."
- <sup>444</sup> Manning, "Sometimes You Have to Pay."
- <sup>445</sup> Ballot, "Free Speech," 234.
- <sup>446</sup> Ibid., 243.
- <sup>447</sup> Ibid., 247.
- <sup>448</sup> Ibid.
- <sup>449</sup> Ibid.
- <sup>450</sup> Gellman, "Code name 'Verax.'"
- <sup>451</sup> Ibid.
- <sup>452</sup> Ibid.
- <sup>453</sup> Ibid.
- <sup>454</sup> *V for Vendetta*, directed by James McTeigue.
- <sup>455</sup> Julian Assange and Slavoj Žižek, interview by Amy Goodman, *Democracy Now*, July 5, 2011, [http://www.democracynow.org/2011/7/5/exclusive\\_julian\\_assange\\_of\\_wikileaks\\_philosopher](http://www.democracynow.org/2011/7/5/exclusive_julian_assange_of_wikileaks_philosopher).
- <sup>456</sup> James Ball, "GCHQ Captured Emails of Journalists from Top International Media," *The Guardian*, January 19, 2015, <http://www.theguardian.com/uk-news/2015/jan/19/gchq-intercepted-emails-journalists-ny-times-bbc-guardian-le-monde-reuters-nbc-washington-post>.
- <sup>457</sup> Assange and Zizek, *Democracy Now*.
- <sup>458</sup> Foucault, "The Discourse," 216.
- <sup>459</sup> Rhetorical hermeneutics can be understood as "a way of reading texts as rhetoric," (Gross and Keith, 1997) or, alternatively, as "a form of rhetorical cultural studies that takes as its topic specific historical acts of interpretation within their cultural contexts." (Mailloux, 1991) I use the notion of rhetorical hermeneutics as way to understand how the act of interpretation is deployed by government apparatus to make sense of reality, an understanding closer to Steve Mailloux's use of the term.
- <sup>460</sup> Greene, "Another Materialist," 22.
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- <sup>461</sup> Snowden, interview by Laura Poitras and Glenn Greenwald, Part I.
- <sup>462</sup> Gaonkar, "Foucault on Discourse."
- <sup>463</sup> Gehrke and others, "Forum."
- <sup>464</sup> Susan C. Jarratt, "Untimely Historiography? Foucault's 'Greco-Latin Trip,'" *Rhetoric Society Quarterly* 44, no. 3 (2014): 220-233.
- <sup>465</sup> Carole Blair and Martha Cooper, "The Humanist Turn In Foucault's Rhetoric of Inquiry," *Quarterly Journal of Speech* 73, no. 2 (1987): 151-171.
- <sup>466</sup> Raymie E. Mckerrow, "Critical Rhetoric: Theory and Praxis," *Communication Monographs* 56, no. 2 (1989): 91-111.
- <sup>467</sup> Biesecker, "Michel Foucault."
- <sup>468</sup> Ronald Walter Greene, "Y Movies: Film and the Modernization of Pastoral Power," *Communication & Critical/Cultural Studies* 2, no. 1 (2005): 20-36.
- <sup>469</sup> Danya Greenfield "The Case Against Drone Strikes on People Who Only 'Act' Like Terrorists," *The Atlantic*, August 19 2013, <http://www.theatlantic.com/international/archive/2013/08/the-case-against-drone-strikes-on-people-who-only-act-like-terrorists/278744/>